

Vol. XXXII DECEMBER, 1936 No. 4

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: The Grand Master's Term?

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"Let There Be Light"

A Masonic Ode

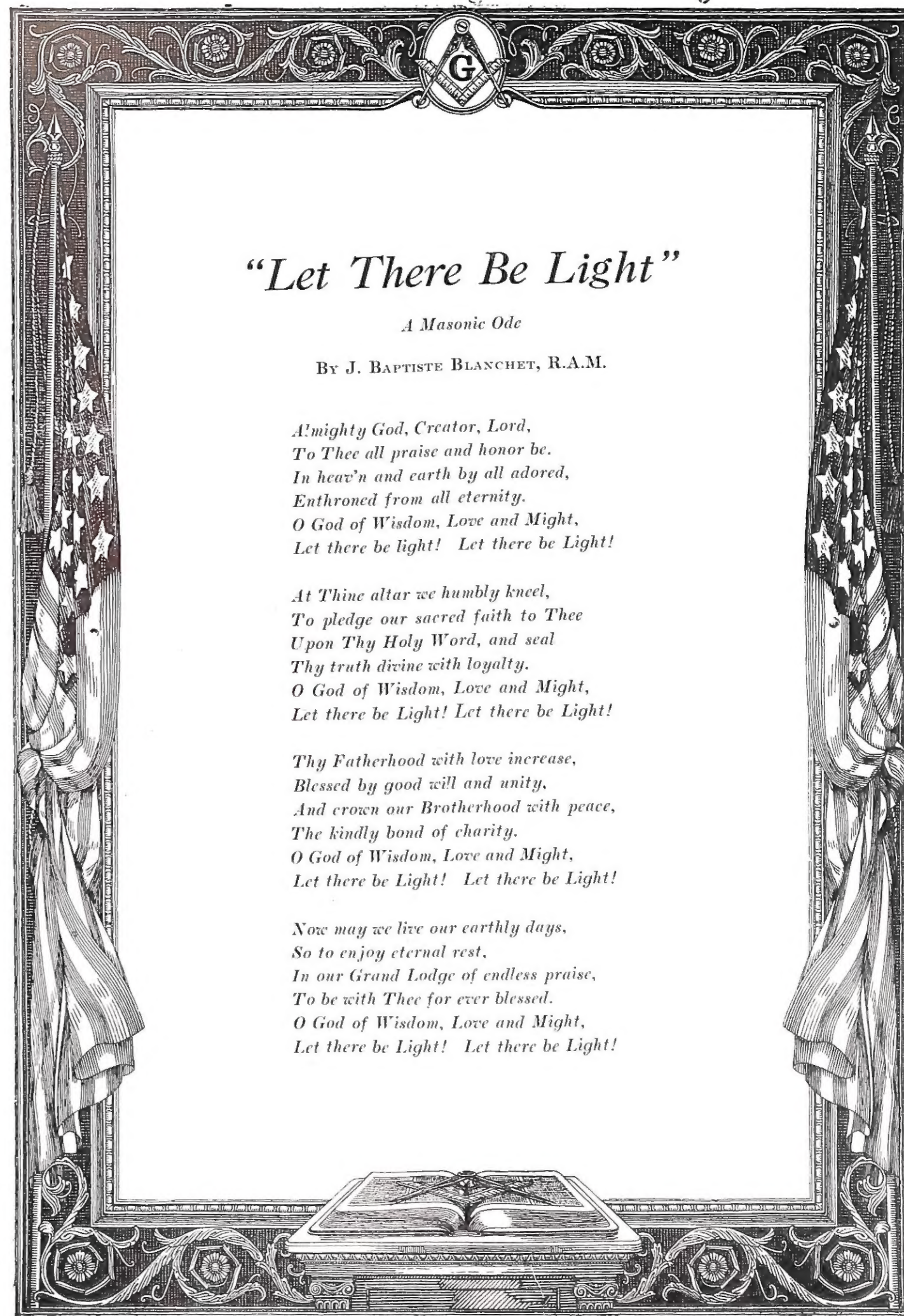
By J. BAPTISTE BLANCHET, R.A.M.

Almighty God, Creator, Lord,
To Thee all praise and honor be.
In heav'n and earth by all adored,
Enthroned from all eternity.
O God of Wisdom, Love and Might,
Let there be light! Let there be Light!

At Thine altar we humbly kneel,
To pledge our sacred faith to Thee
Upon Thy Holy Word, and seal
Thy truth divine with loyalty.
O God of Wisdom, Love and Might,
Let there be Light! Let there be Light!

Thy Fatherhood with love increase,
Blessed by good will and unity,
And crown our Brotherhood with peace,
The kindly bond of charity.
O God of Wisdom, Love and Might,
Let there be Light! Let there be Light!

Now may we live our earthly days,
So to enjoy eternal rest,
In our Grand Lodge of endless praise,
To be with Thee for ever blessed.
O God of Wisdom, Love and Might,
Let there be Light! Let there be Light!





VOL. 32 DECEMBER, 1936 No. 4

URGE Very frequently one meets people—and they are to be found in many walks of life outside Freemasonry—who spend a great deal of time and endeavor in making themselves indispensable to the Institution or Body in which they are engaged.

Nor is this a motive to be deplored. Indeed as a mainspring of activity it may result in the highest good to everybody concerned, provided—and it is a very strong proviso—that the person desiring to be indispensable attains his end by proving the possession of ability to do a given task better than anyone else.

On the other hand, there is the type of individual who seeks the same end by means that should be most actively discouraged. He is the one who possesses certain knowledge and authority, and uses it to prevent others from gaining the information and experience which is his.

The cry against “vested interests” arises for the most part not because people would grudge the man the benefit of good things which he has earned for himself by the sweat of his brow or the concentrated exercise of high talents, but because you will sometimes find him yielding to the temptation to use his influence to “queer things” for potential rivals. In other words he wishes to entrench himself into his position, not by proving his superior fitness to hold it so much as by protecting himself against his unfitness.

In all Institutions of any magnitude much responsibility must necessarily be delegated. And unless the institution is wisely directed it may be permeated with the “vested interest” virus at the head of different units. One can hardly imagine anything more damaging to real development or fair functioning.

Charles Dickens in one of his delightful tales describes admirably its extreme effect in that delightful description of the “office of circumlocution” where the forces of indirection are pictured as the acme of bureaucratic inefficiency.

If, instead, the holding of responsibility is to be regarded as a trust, which in the fraternity it surely is, and a call to prove one’s greater worth, then the intelligent and enthusiastic cooperation of every member of the institution is released for its service. The drag is taken from the wheel, and the vehicle goes forward with the full command of every power that will aid its movement.

Each member of the Craft should be given every opportunity of giving to its service the benefit of his best knowledge and effort and no maze of circumlocutory device permitted to bring its work to full fruition.

COOPERATION It is in the nature of some men to carry their Freemasonry lightly and of many others to regard their obligations as a sacred trust. That there might well be a great increase in the latter is apparent to anyone who has considered carefully prevailing trends. Men charged with its direction or government have given much serious thought to the problem of increasing interest among the membership; and these men are entitled to support.

It is a foregone conclusion that when an individual, conceiving a favorable opinion of an institution to the point of backing an application for membership with a substantial sum of money as a fee, and pledges himself further to support not only its material requirements with his annual dues or quarterages, but its constitutions and by-laws, he has not entered upon the enterprise lightly. And for the first few months or even years, with the best of intentions, he intends to do and, does just that, conscientiously and scrupulously.

Why then is it that so many members drift away and fail in what is their bounden duty?

Ritual, however beautiful, unless it reaches the souls of men, soon, by frequent repetition, become trite and to many almost meaningless. The infrequent attendance at lodge of so many is due in a considerable measure, not so much to a lack of appreciation on the part each individual member has in the larger phases of Freemasonry, and the recognition of individual responsibility, as to a failure on the part of authorities to offer opportunities for study in sufficiently interesting fashion and to the consideration of ways and means to make every individual member a living part of the fraternity; there is, too, sometimes, a top-heaviness of ritualistic performance to the exclusion of other essentials.

Is it asking too much that men who are pre-disposed to labor in behalf of their fellows be given better opportunity to show their own capabilities and participate more actively in Masonic programs?

One of the most successful men we know has the happy faculty of enlisting many individuals into jobs which they feel are largely their own and which in the aggregate make a mighty constructive organization.

It is not an easy problem by any means. The master, however gifted, more often than not has many outside activities absorbing his time and thoughts; he cannot be expected to give more than a fair proportion of his time to lodge matters, and yet it would seem that given a broader base, or by utilizing more the services of individual members, much interest might

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man.

Entered as second class matter October 5, 1905, at the Post office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

be enlisted which now lies dormant and the fertility of Masonic soil thereby vastly stimulated.

There are many ways in which through diversion of Masonic impulse into avenues of usefulness ways could be opened up to greatly strengthen the Craft and perfunctory performance translated into constructive usefulness.

In other words, might not a policy of *laissez faire* give place to one more fitting to times which demand the active participation of many rather than a selected few to secure best results?

OUTLOOK At the close of a year it is the wise practice in well-founded organizations to strike a balance and to lay plans for the year ahead.

Masonically speaking, the year now closing has been one of great interest to the Craft student. After a period of severe test, when the very ground beneath the structure seemed to be crumbling by reason of an economic situation for which it had no direct responsibility and over which it had no control, there came a depletion of membership which, had it continued, would have meant a serious curtailment of activity and brought distress to many dependent upon the organization’s charities, and other good offices.

For no reason other than the lack of money to sustain their membership, many conscientious men who were good Masons were forced to drop out of the Craft. Many more, careless in their consideration of Craft essentials, placed loyalty to outside interests before that to their Masonic affiliations and allowed their memberships to lapse. The first situation is a source of keen regret. The losses entailed by the latter, however, are not an unmixed blessing: the individuals rather than the Craft will be the principal losers.

Freemasonry is built upon the good works of men of high character supporting a set of ethical standards which are pre-eminently high in their moral and spiritual significance.

The turn of the economic tide which now appears to be evident has in a considerable measure stopped the shrinkage of Masonic membership, and there is a decided change in the numerical situation. That in-

coming members be good men, worthy of their new affiliation is entirely essential to the future of the Craft; a great responsibility rests upon investigating committees and the councils of the lodges to see that only the best men are permitted to join.

Nationally the American people have passed through six critical years which have severely tested their mettle. Much that is fine and clean and admirable has been found in the crucible—and if there have been dross and other impurities, it is largely the fault of an earlier generation which permitted undesirable individuals to enter this country with totally alien concepts of the principles underlying American democracy. Time alone will tell whether or not the nation can assimilate these impurities.

Change to our social conditions within the next few years will be very real, and the views of men must be changed to meet the new and strange problems which will be presented.

On the whole, however, citizens of this country have much to be thankful for; and this principally because of the thousand leagues of ocean that separates it from seething Europe.

Abroad is seen a strange phantasmagoria of human minds gone berserk: whole nations held in a thrall as absolute and ruthless as any ever existing before anywhere. Freedom—the priceless heritage which was the fruit of centuries of turmoil and slow progress up through ignorance to a certain measure of Light has been deliberately snatched away from men and women by an unscrupulous system which denies to them the right to think except as they are directed by despots holding the power of life and death over millions. Regimentation is but a mild word to express the deplorable conditions existing on the continent of Europe today. Ambitious men seeking to control the human race—body and soul. What the end will be no man knows. Certain it is that some fell doom looms like a pall directly ahead—the logical consequences of which to men of discernment can spell only misery and the frustration of human hopes, unless the free countries of the earth combine to defeat these forces of destruction.

CHALLENGE

Give me hard tasks, with strength that
shall not fail;

Conflict, with courage that shall never
die!

Better the hill-path, climbing toward
the sky,

Than languid air and smooth sword of
the vale!

Better to dare the wild wrath of the
gale

Than with furled sails in port forever
lie!

Give me hard tasks, with strength that
shall not fail;

Conflict, with courage that shall never
die!

Not for a light load fitting shoulders
frail,

Not for an unearned victory I sigh;
Strong is the struggle that wins
triumph high,

Not without loss the hero shall prevail;
Give me hard tasks, with strength that
shall not fail!

A Monthly Symposium

Should Grand Master's Terms Be Extended?

The Editors:

ALFRED H. MOORHOUSE
BOSTON

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SAN FRANCISCO

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CHICAGO

JAMES A. FETTERLY
MILWAUKEE

SHOULD BE LENGTHENED

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

"SHOULD Grand Masters' Terms Be Extended?" This is a poser. Extended from what—and to what?

In the majority of Masonic jurisdictions in this country annual elections for grand master are held. In some the term ends specifically after 12 months—altogether too short a term, for reasons which are, or ought to be, obvious. In others it is the generally accepted practice to re-elect for another year, which gives the man honored an opportunity to get his feet under him and to accomplish something really worth while in a constructive way. In Massachusetts, oldest and perhaps wisest of American grand lodges by reason of experience, the practice is to re-elect a grand master twice—in other words he serves three years.

This latter plan has worked well and is, we believe, far superior to the shorter term as a means of ensuring sound government within the Craft. For one reason, plans can be made and put into effect over the longer period with a reasonable expectancy of proving their worth within that length of time; the jurisdiction may even in its outlying reaches have opportunity to see and hear the man who presides over its destinies. At the same time by an annual election the Craft has the means at its hand to remove the incompetent or otherwise unfit grand master at the end of 12 months.

There should be uniform practice in this terms of the grand masters, whether or not they be concurrent, for the reason that a closer cooperation of effort is desirable. By means of the correspondence which is largely the means of intercommunication between jurisdictions a grand master will be enabled to speak with authority based on knowledge obtained during the longer term rather than an assumption, of which he may be in some doubt because of a lack of it.

It is a long journey from junior steward to grand master; few attain it, and then only after most severe and exacting labor in behalf of their fellows. The man honored is almost invariably a tried and true exponent of Craft principles when he is elevated to Craft leadership. As such his services are invaluable. To him all look with respect and confidence. Within one year he cannot give force to any planned program. He has

in a second year a better opportunity, but for best results it is believed a third year will afford him opportunity to do something really worth while, outside the purely perfunctory or ornamental duties of the office. Hence we strongly favor the longer term, believing it to be for the good of the Craft.

BETWEEN THE HORNS OF A DILEMMA

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco

"SHOULD the Terms of Grand Masters Be Extended?" This question was without doubt posed by one familiar with the one year occupancy of office, as prevailing in many of the jurisdictions. There are exceptions to such rule; Illinois has a two year term, and Massachusetts extends the period to three years. There have been instances where American grand masters have served the Craft for many years. The case of M. W. Brother Thomas Shryock, as head of Masonry in Maryland for so many years, comes to mind of the writer. But in this discussion the one year term is evidently in question.

It requires no argument to prove that in such brief time there can be no definite policy worked out and carried through to adequate trial. The seat of honor is hardly warmed before it must be yielded to a successor. As a consequence the particular qualities of the man, presumably chosen for outstanding ability and knowledge of Masonry, cannot be put to test, nor can there be the continuity of effort so essential to ordered progress.

There will be few informed Masons to disagree with the statement that the one year term should be extended, if the best interests of the Craft are considered. But—and here comes the rub—how can men fit for such place be induced to give a lengthened period to the hard work and wearing responsibilities of office? There are some elected by freak or fortune or political scheming to the Grand East. The only object in mind for such a one is to slide through the months as easily as possible, and to gain cheaply the reward of ornate jewel or embroidered apron. The term of such a one extended to ten could bring no improvement; one year is altogether too long.

The conscientious brother, who would be of real service; who seeks within the limitations imposed to do

creditable work and to retain the good opinion of those by whom he was exalted—the one, in short, who would be more valuable with added time to plan and perfect his designs, is just the one who, under present conditions, cannot remain in office. The grand master is usually chosen when in life's prime. He is, generally speaking, making his way in professional or business life, when every effort is required to insure success. His own security and the welfare of his family are at stake, and must come first of all. He cannot afford to yield to altruistic promptings and sacrifice all else.

It works out that as the usual practice mediocre and sometimes inferior men are raised to the highest place. The succession goes on from year to year, with no more than routine duties coming within the ability or the consciousness of these most worshipful brothers.

Masonry is thus between the devil and the deep sea. The really capable grand master, with an extended term, would be more valuable to the Craft with every added year. But those most capable and best fitted are debarred by the demands of life from such extended service. The poor stick in office has little opportunity to do damage within the year, and he passes to the obscurity where he belongs.

But as it seems the Craft is well satisfied with King Log. Why then should the wise men of the fraternal press be disturbed over puzzles such as this?

ONE TERM PREFERRED

By WM. C. RAPP
Editor *Masonic Chronicler*, Chicago

IN contemplating the length of time grand masters should be called upon or permitted to serve in the highest office which Masonry can bestow upon an individual, but one thought should be borne in mind—the promotion of the general good of the institution of Freemasonry.



The logical argument in favor of a longer term of office for the grand master is that the experience gained during the first year of his incumbency of the office fits him for the better discharge of his important duties. This may be conceded, yet it does not follow that this apparent advantage may not be outweighed by other considerations. As a usual rule, when a brother becomes grand master he is thoroughly skilled in the art and is as familiar with his duties and responsibilities as he ever will be. If this is not the case the years of service in subordinate positions customarily required have been to some extent barren of benefit, either to the individual or to the fraternity.

The duties of the grand master are manifold and exacting. If he be worthy of the trust he cannot escape devoting much time, thought and effort to the work at hand. His personal and business obligations must frequently be neglected if he gives conscientious service to the Craft. Men of the caliber that should occupy the position of grand master are seldom of the leisure class, and the time and talents they give to their duties mean a real sacrifice. A year of such sacrifice

is as long a period as should be asked of him, even if he be willing to continue in the office for a longer period.

The office of grand master does not exist for the purpose of conferring high honor upon individuals, or to create a number of past grand masters. Neither does it exist for the purpose of creating a select and restricted circle of the elect that should be held to a minimum for the gratification of the few upon whom the distinguished honor has been conferred. The orderly and intelligent government of the Craft by an experienced and well qualified brother in the interval between grand lodge communications, as essential to the welfare and advancement of the institution, creates the need for a grand master. The length of time he shall be required or permitted to bear this responsibility and enjoy its attendant honors should be decided solely in the interest of efficiency and the general interests of the fraternity. In the determination of this there is ample room for differences of opinion.

It may not be denied that there are in all jurisdictions brethren capable of discharging the exacting and important duties intrusted to a grand master. To call the talents and ability of a greater number of worthy brethren, with the fresh enthusiasm each would bring to the task, is not without advantage to the institution.

A recent survey by the Masonic Service Association disclosed the fact that of the forty-nine grand jurisdictions in the United States, thirty-seven follow the practice of selecting a new grand master each year, while in but twelve it is customary to re-elect a grand master for a second term. We are inclined to accept the obvious judgment of three-fourths of these jurisdictions that a term of one year is in the best interests of the fraternity.

IT IS HIGHLY DESIRABLE

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

IN almost every annual report of the grand master to his grand lodge, he voices his regrets that time has not permitted him to carry out the program he visioned for himself at the beginning of his term.

These men, all conscientious and desirous of giving of their best while officiating as heads of Freemasonry in their respective jurisdictions, find themselves unable to do so because of time limitations. This should answer the question under discussion this month.

No grand master, irrespective of desire and ability, can initiate and complete any respectable program of reform or improvement in one short year. If he works hard and fast and no outside influences intervene, he may be able to get his program under way, but before he can do more the year is completed and he finds himself facing the end of his term with his mind filled with a sense of futility and defeat.

Consider, for a moment, the situation of an able, conscientious Mason elevated to the position of grand master.



Such a one would naturally, as he drew nearer the head of the official line, have given long and careful consideration to a program of activities for his term of office. He would have carefully studied the wants and needs of the Craft in his jurisdiction and would have planned his campaign along lines that, in his judgment, best met those desires and filed those needs. He would have consulted those whose experience and judgment he felt could be relied upon and would thus approach his election as grand master with high hopes and inspired aims, intent on improving and advancing his beloved Craft and its administration during his year in office.

In Wisconsin, and several other states, grand lodge meets in annual communication in the late spring as the winter activities of the lodges are about concluded. Shortly after the new grand master is selected the summer holiday period is upon him, and for the succeeding two or three months there are little or no lodge activities, thus making it impossible for the new official to do more than perfect and polish up his plans.

With the opening of the fall season, the new grand master swings into action, and just as he gets under good headway the annual election of lodge officers takes place and these new officials must be contacted and made acquainted with the grand master's aims and desires.

Thus a succession of events tends to thwart and defeat the most carefully laid plan until the average offi-

cial is forced to content himself with a series of official visits, cornerstone layings and other more or less perfunctory official actions.

Is it any wonder that such a man, faced with retirement after one year, returns to his grand lodge with a sense of defeatism and futility?

Some states do not practice the one-year plan. In Massachusetts, Illinois, New York and some others, the grand master is nearly always re-elected at least once, thus giving him two years of office. It is noticeable this custom prevails in those states where Freemasonry is most advanced and its standing is most assured.

Of course, the custom of giving the grand master two or more years of office serves to curtail the number of "past grands," but far be it from us to suggest this may be the reason why so few states follow it.

So far as we know, there is no constitutional provision in any state limiting the term of grand master to any particular number of years. He must be elected annually, of course, but he may be re-elected as often or as long as his brethren deem it wise. One grand master in Maryland served for a period of 34 years. In Wisconsin it was formerly the practice for the grand master to serve either two or three years. Since 1891 we have had a new one each year.

The sooner we change back to the old custom, the better it will be for Freemasonry.

THE KING AND THE CRAFT

The traditional toast of "The King and the Craft," so fervently honored by members of the order throughout the British Empire, once again takes on a fresh aspect by the accession to the throne of H. M. King George VI.

Of all the royal members of the order it can be truthfully said that none has taken a more active part in its ceremonials or other spheres. Whether it has been to preside over the annual meetings of the Provincial Grand Lodge of Middlesex or those of the Mark Grand Lodge of that province, or to consecrate a lodge, his work has always borne the stamp of a brother possessing more than ordinary interest in his work. On the charity side of the order he has been no less assiduous in his labors, as was illustrated by his presidency at the "Boys'" festival in 1931, and again on the occasion when he presided at the annual festival of the Mark benevolent fund in 1934. Both these events were honored by the presence of Her Majesty the Queen, who thus demonstrated, as she has on many other occasions, a profound interest in her husband's Masonic activities as well as an appreciation of the philanthropic undertakings of the order.

As Prince Albert, His Majesty was initiated, on December 2, 1919, in the Navy Lodge, No. 2612, at an emergency meeting held at the Princes Galleries, Piccadilly, the ceremony being performed by the late M. W. Bro. Lord Ampthill, in the presence of his elder brother, H. R. H. the Prince of Wales (afterwards King Edward VIII), the Earl of Donoughmore, Grand

Master of Ireland, Brig.-Gen. G. Gilmour, Grand Master Mason for Scotland, and many other distinguished brethren. On this occasion, acknowledging subsequently a welcome expressed in the Initiate's toast, proposed by Lord Ampthill, our present ruler said:—

"I have always wished to become a Freemason. All my life I have heard of Freemasonry, and I have learned that Freemasons in this country have been a great help to the poor and friendless and have been notable in their efforts on behalf of children. One can see by the great Masonic institutions and schools how successful their work has been in this cause; and I like to think that in the future I shall be associated in their great work."

Noble sentiments which have been steadfastly observed.

Subsequently serving as master of his lodge in 1921-22, his majesty succeeded his elder brother as senior grand warden of the Grand Lodge of England in 1923, and in the following year was installed as provincial grand master for Middlesex by the M. W. the Grand Master, H. R. H. the Duke of Connaught.

On this occasion a great tribute was paid to his services to the Craft by the M. W. Grand Master, who, following the ceremony, addressing his nephew, said:—

"From the day you became a Mason you have shown the greatest interest in all things appertaining to the Craft, and I am convinced that, in this new position, one of the deepest trust, you will carry out

all the responsible duties to the utmost of your ability."

Seven years later, March 30, 1931, His Majesty, despite the many calls on his time made by his multifarious imperial and social duties, added still further to his Masonic responsibilities by becoming provincial grand master for Middlesex in the Mark degree.

In regard to his membership of the Royal Arch degree, it is worthy of note that both his majesty and his elder brother were exalted on the same date—February, 1921, in the United Chapter, No. 1629, which is principally composed of members of the Navy Lodge and the Household Brigade Lodge, in which the then Prince of Wales was initiated in 1919. Four days previously the two royal brothers had been perfected in

the United Rose Croix Chapter, No. 169, of the Ancient and Accepted Rite.

By his accession, if precedence is followed, his position as Grand Master Mason of Scotland, in which he was installed but two weeks past, and also that of provincial grand master for Middlesex, will have to be relinquished. While we shall have thus lost a popular and active ruler in the Craft, we are sure that his majesty will continue to take a deep and sympathetic interest in the various activities of the brotherhood whose loyalty to the throne and person of his majesty is constitutional and profound. With one voice the Craft wishes his majesty and his gracious queen a long, contented and prosperous reign.—*The Freemason (London)*.

IN DEFENSE OF DEMOCRACIES

Not long ago, Mr. Winston Churchill made a striking speech to a distinguished French audience at the Ambassadors Theatre in Paris, on the need to defend democracies against Nazi and Bolshevik domination.

"We live," he said, "in countries where the people own the government and not in the countries where the government owns the people. Thought is free, speech is free, religion is free; no one can say that the press is not free. In short, we live in a liberal society."

"We have also the feeling that in France, England, the United States, in Switzerland, Belgium, Holland, and Scandinavia, we not only have liberal constitutions which secure our rights, but we have been able to produce a greater material prosperity more widely diffused among the masses of the people than any form of despotism has yet been able to show. In these self-governing countries we may also claim to lead the world alike in accumulated wealth and in compassionate treatment of misfortune."

"A Great Treasure to Guard"

"We have a great treasure to guard. We have not only a great treasure, we have a great cause. Now this is the question I ask my countrymen repeatedly, and have come here to ask you—are we taking every measure within our power to defend that cause? That is the solemn question we must ask each other and ask ourselves."

"I am sure that the French, British, or American democracies would be very miserable if they were suddenly put under Nazi or Bolshevik rule. I am sure that French Socialists and British trade unionists would find it equally intolerable. After all, France and England are the chief architects of modern civilization, and the United States is the heir and champion of our ideas."

"How could we bear, nursed as we have been in a free atmosphere, to be gagged and muzzled, to have spies, eavesdroppers, and delators at every corner, to have even private conversation caught up and used against us by the secret police and their agents and creatures, to be arrested and interned without trial, or to be tried

by political or party courts for crimes hitherto unknown to civil law?

"How could we bear to be treated like schoolboys when we are grown-up men, to be turned out on parade by tens of thousands, to march and cheer for this slogan or for that, to see philosophers, teachers, and authors bullied and toiled to death in concentration camps, to be forced every hour to conceal the natural normal working of the human intellect and the pulsations of the human heart?

"Why, I say that rather than submit to such oppression there is no length we would not go to. Our cause is good. Our rights are good. Let us make sure that our arms are good. Let us make sure that our conduct is wise. Let us make sure that it is governed by forethought and statesmanship. These are not the days when the ordinary citizen can afford to neglect any precaution or withhold any labor or sacrifice which is necessary to preserve the health and strength of Parliamentary institutions or to uphold, in the famous American expression, 'government of the people, by the people, for the people.'

"We will not surrender these title deeds of individual rights for which uncounted generations of illustrious French and English men and women have fought and conquered to the morbid regimentation of a totalitarian state, whether it be pressed upon us by force from without or by conspiracy from within. We must take every step of policy, of self-discipline, and of heroic endeavor which circumstances may require to overcome our dangers, which, I am sorry to say, are not small."

"I pass to practical measures. The first of all these measures is that the French Republic and the British Empire should stand shoulder to shoulder against aggression."

"Of the British fleet I can speak with particular assurance. It is certainly far stronger in relation to any fleet or combination of fleets in Europe than it was in 1914, and, by the arrangements which are now being made by the British Government, its preponderance will certainly be fully maintained in the future. There remains the problem of the air, which, it seems to me, requires the most urgent study of the western

democracies and greater exertions than either of them has yet made. But at any rate, it would be a great mistake to suppose that we are either of us defenceless in this new arm at the present time. Here, at any rate, are means of defense which leave us still masters of our fortunes.

"But good defenses alone would never enable us by themselves to survive in the modern grim gigantic world. There must be added to those defenses the power of generous motives and high ideals, in fact, that cause of freedom, moral and intellectual, which I have endeavored to describe in the earlier part of my address. We must trust something to the power of enlightened ideas. We must trust much to our resolve not to be impatient or quarrelsome or arrogant.

The Prevention of War

"We seek peace. We long for peace. We pray for peace. We seek no territory. We aim at no invidious monopoly of raw materials. Our hearts are clean. We have no old scores to repay. We submit ourselves whole-heartedly—nay, proudly—to the Covenant of the League of Nations. We desire faithfully and fairly to bear our part in building up a true, collective security which shall not only lighten the burden of the toiling millions, but also provide the means by which the grievances of the great dissatisfied nations, if well founded, can be peacefully adjusted.

"Another great war would extinguish what is left of the civilization of the world, and the glory of Europe would sink for uncounted generations into the dark abyss. We wish to prevent this war. We can only do so if we are armed and strong, if we are united upon fundamental principles, if we serve with equal loyalty side by side for the same high purpose, for no selfish purpose, no narrowly national purpose, no reactionary purpose, but a purpose known to us all, comprehended by us all, a purpose worthy of the genius of mankind.

"We are invited to believe that our only choice in political philosophy at present is between two violent extremes. We must, it seems, live either at the North Pole or at the Equator. Now I am for the temperate zone. Between the doctrines of Comrade Trotsky and those of Dr. Goebbels there ought to be room for you and me, and a few others, to cultivate opinions of our own, but it is the nature of extremists to be violent and furious, whereas the great central mass of temperate, tolerant, good-natured humanity is apt to be feeble in action and leadership. But if the cause of ordered freedom, of representative government, of the rights of the individual against the State is worth defending it is surely worth defending efficiently. If we are to be drawn into such a competition let us make sure we win. Let us make sure that the force of right is not the last resort deprived of the right of force.

Collective Security

"We must carry the test of reality to Geneva and the League of Nations. A few moments ago I mentioned the expression 'collective security.' When we speak of collective security we do not mean merely that one or two powers should run great risks while others fail to play their part according to their strength. We do not mean that the peace-seeking nations should dis-

arm while those who glorify war forge their weapons and array their regiments. Secondly, when we seek this real collective security for ourselves we offer it most earnestly to all others. Great Britain and France ask for themselves no single guarantee of safety and independence that they are not willing and resolute to extend to the great German people, with whom we all sincerely desire to dwell in peace and goodwill.

"Someone asked the other day, 'If Germany and Russia went to war, would you be in favor of Germany or Russia?' I think it is a very easy question to answer. Our sympathies and any action we are bound to take under the Covenant of the League of Nations would be against whoever was the unprovoked aggressor. It would not be a question of Germany or Russia; it would not be a question of Right or Left; it would be a question of right or wrong. I should like to see, and there are many in Britain who think with me, so tremendous an organization of nations ready to fall upon the aggressor that no one would dare to break the peace of Europe.

"But here again I must make a reservation. It will not benefit the world if we succeed in banishing the old-fashioned wars of nations only to clear the board for social and doctrinal wars of even greater ferocity and destructiveness. This, indeed, is a growing danger. We were told that the old wars of religion had ended, but that is not much comfort if the wars of various kinds of secular religions or non-God religions are to begin and are to make Europe the arena of their hideous conflict. If governments are to band themselves together for collective security, it follows that they must rigorously abstain from organized interference in the internal affairs of their neighbors and fellow-members in the League. When we speak of aggression we mean unprovoked aggression. Propaganda carried on by foreign money in any country is a serious form of provocation.

"We are in the midst of dangers so great and increasing, we are the guardians of causes so precious to the world that we must, as the Bible say, 'lay aside every impediment' and prepare ourselves night and day to be worthy of the faith that is in us.

HERR HITLER DECLARES

DEMOCRACY A "LUXURY"

Herr Hitler, in opening a new motor high road, spoke of democracy, and gave the reasons why Germany could not afford this luxury. He said:

"All the problems before us can be solved only by uniting all energies and views in one person. There may be countries which can afford the luxury of having democratic regimes. If we had two or three million square miles of colonies, and had in Germany only six to eight persons to a square mile; if we had in abundance cotton, coal, copper, zinc, and tin; if the petroleum would spring from our soil, then I imagine we could also afford the luxury of a democracy.

Then everybody could talk and go on talking. But if a people, like the Germans, is in need of everything, energy, will, and determination are necessary. You would stand in queues before the unemployment offices if you had not stopped talking and not finished with democracy."

THE FINAL LESSON

By BRO. N. W. J. HAYDON, F. P. S., Toronto

Freemasonry presents many lessons to its initiates, which they may accept or not, as they are competent to recognize the truth in them, but there is one at least which they must accept, no matter how varied their opinions and equipment. This lesson may be given us suddenly and without warning, while our attention is being directed, apparently, to the progress we are making in our search for more light, to the many beauties of nature surrounding us on all sides, which we had not seen before our eyes were opened.

Our symbolic path through the intricate windings of this mortal life suddenly meets a barrier, and Freemasonry, giving us its last service, finally instructs us how to die. Our first text-book in this lesson may well be taken from the sonorous phrases of "Thanatopsis" wherein the piercing gaze of Bryant's poetic genius saw beyond that gloomy door which is always opened and excelled its dark circumstance with a confidence that finds in life not alone the naturalness of its apparent ending, but equal necessity for its actual continuance, even if at first it be dreamlike. Let me repeat his lines:—

*"Sustained and soothed by an unfaltering trust
Approach thy grave like one who wraps the drapery of
his couch about him
And lies down to pleasant dreams."*

In common with the older mysteries, so far as we have relics of their teachings we learn in Freemasonry a method of approach to this final test of our philosophy of life, one worthy of human dignity and in harmony with all our teachings. The war poet, Allan Seager, wrote for all of us:—

*"But I've a rendezvous with Death
And I to my pledged word am true
I shall not fail that rendezvous."*

We, too, have a rendezvous with the Reaper, by no means to be escaped, no matter how much science may help us to postpone it. And though to but a few of us is it given to meet him with those uplifting emotions voiced for us by "brave Horatius" who kept the gate to Rome—

*"For how can man die better
Than by facing fearful odds
For the ashes of his fathers
And the temples of his Gods?"*
—MACAULAY.

yet we need not watch death's approach with merely a bitter recognition of our human weakness. Such an attitude is unworthy of those who aspire to our great motto, "Follow Reason," who have worked out a philosophy of Life which sees in death but a change of circumstance, however far-reaching it may be. We can, instead, adapt to our own use the salute offered

by the gladiators save that, instead of hailing a human Cæsar who viewed their struggles merely as amusement, we shall as bravely regard the Ancient of Days and say—each one of us—"Ave Magister Vitæ, moriturus te saluto" (Hail, Lord of Life, I who am about to die salute thee) and go forward fearing nothing. Nor need we look to classic Rome for fearless courage in paying the so-called debt of nature. Home has given us the picture of a noble end in the words of Sarpedon to Glaucus, (Iliad, XII, Pone's Translation)—

*"Could all our care elude the gloomy grave
Which claims no less the fearful than the brave,
For lust of fame I would not vainly dare
In fighting fields, nor urge thy soul to war!
But since, alas, ignoble age must come
Disease and Death's inexorable doom,
The Life which others pay to let us bestow
And give to fame what we to nature owe."*

Among modern poets and essayists we find in the writings of Maeterlinck ("Death"—published in 1912) much specific advice that is worthy of our attention. He says, "It were a salutary thing for each of us to work out his idea of death in the light of his days, in the strength of his intelligence, and learn to stand by it. He would then say when death meets him, 'I know not who you are, or I would be your master; but in the days when my eyes saw clearer than now, I learnt what you are not; that is enough to prevent you from becoming my master.' He would thus carry, imprinted on his memory, a tried image against which the last agony would not prevail and in which the phantom-stricken mind would take fresh comfort. Instead of the terrible prayer of the dying, the prayer of the depths of despair, such as we find in Job, xiv, he would say his own prayer that of the peaks of life, whereon would be gathered, like angels of peace, the most limpid, the most enlightened thoughts of his life. Is not that the prayer of prayers? After all, what is a true and worthy prayer, if not the most ardent and disinterested effort to reach and grasp the unknown?" Doubtless the Belgian poet drew his inspiration from the same source as the writer of Ecclesiastes, who advises us: "*Remember now thy Creator in the days of thy youth . . .*"

Here, then, is the key to our problem; that we learn that death is not. By this time-honored and Socratic method we shall strip off the masks wherewith our imagination has disguised it. It is not sickness, nor suffering, nor the stern agony. It is not shroud, nor pall, nor grave, nor the horrors of disintegration. All these have to do with the methods, usages and effects of life. Whether the errors and weaknesses of Nature or the intended details of its plan caused their beginnings, death emphasizes their futility. Should we convalesce, we forget them; should we succumb, why need our survivors abuse a kindly power that stops them. Nor

are these sad images the invariable concomitants of death's capture of bodies we abandon; there are many places where a process of natural mummification is the rule, without aid from human interference. The bodies simply dry up and wither away, though well protected from the direct action of the elements, or they may last indefinitely. The most remarkable of these places is to be found in the city of Dublin, Ireland, in the vaults of St. Michan's Church, which is said to occupy the area of a former oak forest. The air in these vaults is warm and fresh all the year round and bodies can be seen that were placed there over eight centuries ago. While their skin has become leathery in texture, the features are still recognizable, and strangest of all, the joints are not stiff. However, should even a little moisture be left in these vaults, the remains soon disintegrate into fine dust. A case of this on record, where the bodies of two "patriots" who had been beheaded in the 18th century, were re-coffined in 1853. Many people brought wreaths and flowers to show them honor, and the natural moisture in them wrecked everything in this vault within one year. (See *"In Search of Ireland,"* by H. V. Morton, pages 39-40.)

Death, then, is like life, which, as Herbert Spencer tells us, is a continual adjustment of internal relations to external circumstances, of changes within us to meet pressure from without, a constant balancing of expansion and contraction of form by Life, which is both builder and destroyer. When we can no longer govern this adjustment within the limits of our powers and knowledge, why should we blame death for clearing the board and giving us a new deal? Do we accuse sleep for the fatigue which overwhelms us if we resist it? It seems that all our knowledge merely helps us to die in greater pain than do the animals that know nothing, and we add to our troubles by imputing to death those salvaging operations, which are actually the acts of Life in restoring our elements to continued usefulness in its workshop. As Bryant tells us:—

*"Earth, that nourished thee, shall claim thy growth
To be resolved to earth again and, lost each human
trace,*

*Surrendering up thine individual being, shalt thou go
To mix forever with the elements . . ."*

Since we do not view with horror or anguish the fading flower or the crumbling wall, why, where our bodies are concerned, do we strive to delay by all means possible their natural dissolution. Embalmings, coffins, shells, graves, vaults and mausoleums are all brought into action, and that which happens therein poisons our thoughts, offends our senses, stunts our courage. Yet all these happenings are born of Life, not death, and are impossible without Life. So-called civilized funeral ceremonies are the stock in trade of our modern and enterprising morticians. But what is their ethical value to the survivors?

It may be stated then, as a conclusion to what has been said, that death, not the grave, is the ever-open door through which all must pass. But what is a doorway? We are continually passing through doorways, whether in time, space or consciousness. One feature is common to all these passages; we make them as a necessity to further experience and, since it is only the experience that counts, why give so much prominence and ascribe so much influence, to the doorway?

There remains, then, but one terror associated with death, that of the unknown into which it seems to force us, but this also can be dissolved considerably, if not totally, by careful thinking. There are at least four solutions open to our use, and these are—total annihilation—survival without consciousness—survival with our present consciousness—survival with universal consciousness. There is nothing to be gained by including any theological dicta herein, for the lesson of death is no more—even no less—subject to that class of thought than any of the other activities of Life. Birth is equally as important as death, and the latter is impossible without the former, but only in some so-called pagan and uncivilized peoples do we find the very real dangers of birth regarded as occasions for priestly co-operation; so we still have much to learn in order to escape from the blighting influence of Hebrew traditions.

Let us briefly consider each of these four solutions: Annihilation is not only unthinkable, it is a blunder. Definite changes, yes, surely, whether—as Ariel sings in *"The Tempest"*—

*"Nothing of him that doth fade
But doth suffer a sea-change
Into something rich and strange."*

or whether "the oak shall send abroad his roots and take thy mould," it matters not. Endless diversity of place and condition, from mineral to to gas, but to try to suppose non-existence is to try to limit Infinity and, since a state of nothingness cannot exist, then we cannot suggest it as one of the terrors of death. As the Shagavad Gita tells us (Translation of Sir Edwin Arnold)—

*"Never the Spirit was born, the Spirit shall cease to
be never;
Never was time it was not, end and beginning are
dreams.
Birthless and deathless and endless endureth the Spirit
forever.
Death hath not touched it at all, dead though the
house of it seems."*

The next alternative—survival without consciousness,—contains nothing of terror, or even regret. Dreamless sleep we always welcome as Nature's sweet restorer, though not as a lasting condition.

Grand Lodge of Scotland Bi-Centennial Celebration

[*In view of the recent installation of King George VI as Grand Master Mason of Scotland, which ceremony was attended by Grand Master Allen and Past Grand Master Johnson of Massachusetts the following account from The Freemason, London, of the historic event will be of interest to CRAFTSMAN readers.—ED.]*

1717, 1725 and 1736 are three historical dates in the annals of British Masonry, marking as they do the years that witnessed the foundation of the Grand Lodges of England, Ireland and Scotland, respectively. The two former Constitutions have already celebrated their Bi-Centenaries, and on Monday last the youngest achieved similar historical fame.

On 30th November, 1736, the Grand Lodge of Scotland was formed, and Bro. William St. Clair, Esquire, was elected the first "Grand Master in the Scottish Lodge of Speculative Masons."

From that time to the present the position has been held by many members of the Scottish peerage and other distinguished Brethren, but no member of the Royal Family has honoured the Constitution by accepting the office, as has appertained in English Masonry.

The announcement made last year that the then Prince of Wales had consented to preside over the Constitution in honour of the Bi-Centenary anniversary was hailed with immense gratification, but his elevation to the Throne prevented the consummation of this happy gesture. Whatever disappointment was occasioned by this circumstance was, however, of short-lived duration, as soon after the accession of His Majesty, his brother, R.W. Bro. H.R.H. the Duke of York, graciously accepted an invitation and was duly installed Grand Master Mason of Scotland on Monday last at a special meeting held in the Usher Hall, Edinburgh, amid surroundings that vividly demonstrated how firmly the Masonic link pertains throughout the British Empire.

Representatives from the sister Grand Lodges and of those of the United States and even farther afield, congregated to pay homage to the occasion and to take part in a ceremony the impressiveness of which will ever remain memorable for all those privileged to be present.

Deputations from Grand Lodges included the following representatives:—

England.—Bros. General Sir Francis J. Davies, K.C.B., etc., Deputy Grand Master; Col. W. F. Wyley, V.D., etc., Prov. G.M., Warwickshire; G. Munn Gray, M.D., etc., Dist. G.M., Nigeria; the Rev. Canon Hubert Curtis, M.A., P.G.W.; J. Russell McLaren, Pres. B. of G.P.; Sir Kynaston Studd, Bt., O.B.E., Pres. B. of B., Prov. G.M., Cambridgeshire; and C. R. I. Nicholl, G.D.C.

Ireland.—Bros. the Earl of Donoughmore, K.P., etc., Grand Master; Raymond F. Brooke, Dep. G.M.; General Sir George M'K. Franks, K.C.B., S.G.W.; J. Pim Thompson, Prov. G.M., Antrim, Col. R. J. Clifford, Prov. G.M., Tyrone and Fermanagh; Edward H. Burne, G.Treas.

United States of America.—Bros. W. L. Stockwell, North Dakota; Judge W. R. Harvey, P.G.M., Cali-

fornia; R. V. Denslow, P.G.M., Missouri; O. B. Roepke, G.M., Dist. of Columbia; H. W. Lowe, G.M. Delaware; J. W. Cowles, P.G.M., Kentucky; A. Knight, G.M., H. P. Stone, G. Marshal, Rhode Island; W. Buck, G. Secretary, Connecticut; H. B. Wright, G.M., H. C. Mueller, Maryland; J. E. Hart, G.M., South Carolina; M. J. Dietz, P.G.M., New Jersey; T. Scudder, P.G.M., New York; A. M. Showalter, M.D., P.G.M., C. V. Eddy, Dep. G.M., Virginia; J. H. Anderson, G. Secretary, North Carolina; C. L. Allen, G.M., Melvin M. Johnson, P.G.M., Massachusetts.

Europe.—Bros. F. Lenhart, G.L. "Lessing," Czechoslovakia; Dr. V. Lesny, Dep. G. Sec., National G.L., Czechoslovakia; Dr. S. Mihajlovic, Dep. G. Orator, Yugoslavia; J. Craik, G.L. Nationale de France, G. Archivist; Dr. Wladimir Misar, G. Sec., Vienna; J. W. Berg, G. Marshal, Norway; W. Malling, A. Troedsson, G. Sec., Denmark; F. Mueller Ruegg, P. Dep. G.M., Dr. F. Uhlmann, Dep. G.M., G.L. Alpina, Switzerland; Rear Admiral Arvid Lindman, Grand Chancellor; J. C. Dickson, Pres. B. of Finance, R. Von Heidenstam, Chamberlain, E. Lithander, Sweden; Dr. A. A. Gales-ton, Dep. G.M., J. J. van der Laan, P.G.M., Netherlands.

Canada.—Bros. V. H. Macaulay, G.M., Alberta; J. T. Boyd, Dep. G.M., Manitoba; H. H. Watson, P.G.M., F. J. Burd, P.G.M., Columbia; J. D. M'Fayden, G.M., W. W. Williamson, P.G.M. and G. Sec., Quebec; N. T. Avard, G.M., Nova Scotia; A. J. Anderson, G.M., Ontario.

Central and South America.—Bros. I. C. Russell, P.G. Steward, Bolivia; S. T. Gaywood, Costa Rica.

District Grand Lodges represented included Hong Kong and China; Western Province of the Cape of Good Hope; Western Mediterranean; Newfoundland; Transvaal; Natal; Western Australia; and New Zealand, South.

Following the opening proceedings the new Grand Master Mason was duly installed by his predecessor, M.W. Bro. Sir Iain Colquhoun, Bt., who was supported by six Past Grand Master Masons—Bros. the Duke of Atholl, Sir Robert Gordon Gilmour, the Earl of Elgin, the Earl of Stair, Lord Belhaven and Stenton, and Lord Saltoun.

At the conclusion of the installation ceremony the new Grand Master invested Bro. Brig.-Gen. Sir Norman A. Orr Ewing as Grand Master Depute, and Viscount Traprain as Substitute Grand Master.

Other Officers invested included Bros. Capt. J. C. Stewart, S.G.W.; Dr. R. T. Halliday, J.G.W.; the Rt. Rev. Bishop Reid, S.G. Chaplain; the Rev. G. K. Sturrock Clarke, J.G. Chaplain; the Earl of Galloway, S.G.D.; T. Hart, J.G.D.; R. J. Walker, G. Architect; C. G. Russell, G. Jeweller; Dr. D. L. G. Radford, G. Bible-Bearer; J. S. M. Grieve, G.D.C.; J. H. Birrell, G. Bard; Lt.-Col. J. G. Robertson, G. Sw. Br.; T. P. Lamb, G.D. of Music; W. Martin Hobkirk, G. Organist; J. Robertson, G. Piper; P. Ferguson, G. Marshal; Lt.-Col. P. G. M. Skene, G.I.G.; and A. Gillies, G. Tyler.

The investiture of officers concluded, Bro. Sir Iain Colquhoun, in addressing the assembly, observed that

it was the privilege of the Immediate Past Grand Master to convey to his successor in office, greeting and congratulation on his appointment. On this occasion his undistinguished reign had been crowned with an honour far beyond its merit. They were commemorating the founding of their Grand Lodge two hundred years ago, and they had come to take charge of the celebrations. Their guests had travelled thousands of miles to be present, and came not only from every part of the British Empire but from many other great and friendly countries, with whom they were in close Masonic contact. In conclusion, he could assure His Royal Highness of the deep personal pride which every Mason working under their constitution felt at his installation as head of the Craft in His Majesty's Kingdom of Scotland. As he would find undivided allegiance, loyalty and support from Grand Lodge, so might he find profit, friendship and happiness in his work.

Acknowledging a prolonged and enthusiastic reception the new Grand Master Mason announced that he had just received the following telegram from His Majesty the King in reply to one he had sent earlier in the day conveying greetings from the assembly:—

"Please express to the Scottish Freemasons and the visiting Brethren assembled in Edinburgh my sincere thanks for their loyal and fraternal greetings. EDWARD, R.I."

Proceeding, His Royal Highness expressed his appreciation of the high honour conferred on him on such an historic occasion. He would also express his thanks to the many distinguished Brethren who represented the sister Constitutions and Lodges located all over the world, for attending to take part in the celebrations. Grand Lodge was then closed.

Assembling later in the old banqueting Hall of Edinburgh Castle, His Royal Highness, who had previously laid a wreath at the Shrine, which was floodlit, presided at dinner. During these proceedings he was presented with a gold replica of the Bi-Centenary jewel of which his predecessor and Bro. F. W. Fell Clark, of Glen Caladh, Chairman of the Bi-Centenary Committee, were also recipients.

Following dinner the company attended a concert and reception in the Music Hall and Assembly Rooms, during which several toasts were indulged in. Proposing that of the Grand Lodge of Scotland, and the Grand Master Mason, M.W. Bro. the Earl of Donoughmore, G.M. of Ireland, submitted that the year 1736 was an important date in all their minds, but it was not the only other date they ought to think of. Freemasonry in Scotland was not only two hundred years old; he was not exaggerating when he claimed that the early history of Freemasonry in Scotland was a priceless asset to Grand Lodges all over the world.

They had old and unchallenged records. In 1598 they actually had a code of Masonic conduct, whereby Freemasons were enjoined to live charitably together as became sworn brethren and companions of the Craft. Could any one of them ask for a better description of the ideals of Freemasonry in the present day?

In conclusion he thanked Grand Lodge for bringing them together on that historic occasion to pay tribute to its great history, and for their hospitality.

Rising to respond, the Duke of York prefaced his remarks by reading the following message received from the King:—

"I am very pleased to know that you have been installed as Grand Master Mason of Scotland in the Usher Hall. Had it not been for my Accession to the Throne the task you are taking on would have fallen to my lot, but I am delighted that you have been elected to fill my place. I wish you all success in the office, and I would ask you to convey to the members of the Scottish fraternity my best fraternal wishes and congratulations on the attainment of their Bi-Centenary."

Continuing, His Royal Highness said he wanted to say how much he appreciated the great honour of being Grand Master Mason. It was a great pleasure to him to be there that evening, and he thanked them all for the wonderful welcome which they had given to him. All of them were rejoicing in the attainment of the bi-centenary. What did that mean? It signified that for two hundred years their Grand Lodge had pursued the administrative and benevolent purposes for which she had always stood.

Freemasonry, as they had all been taught, had always been a progressive science, and the Grand Lodge of Scotland had steadily developed with the passing years. In spite of many daughter Lodges being now incorporated in sister Constitutions, the Grand Lodge had retained eight hundred and ninety active Lodges at home and overseas, with a total membership of over a quarter of a million.

During the last fifty years Grand Lodge had vastly increased her benevolent activities. The capital of the annuity and benevolent funds exceeded half a million pounds, and provided the means of meeting the many and increasing claims which were received.

An occasion such as the present did not happen often, and Grand Lodge had asked representatives of sister Constitutions from other countries to come there, and they had been entertained. In order to meet the extraordinary expenditure for the celebrations, a call was made upon all the Lodges, and he wanted to express the thanks of Grand Lodge for the response which was made. Over £10,000 was subscribed, and every Lodge in Scotland had subscribed, and many overseas Lodges. He hoped that from the balance which would result Grand Lodge would be able to give each of her annuitants an extra grant to mark this special occasion.

They looked back with pride on the achievements of two hundred years ago, but they should not dwell too much on the past. It should be their resolve to do all they could in the present and for the future not only to maintain but to strengthen Grand Lodge, and thereby promote the welfare of daughter Lodges and Masonry as a whole throughout the world.

Other speakers during the proceedings included Bro. Viscount Traprain, who proposed the toast of "The City of Edinburgh," to which Bro. Lord Provost Gurney responded; Bro. the Duke of Atholl, P.G.M.M., who welcomed the visitors, which was acknowledged by Bro. General Sir Francis Davies, Dep. Grand Master, Grand Lodge of England.



DECEMBER ANNIVERSARIES

Capt. Samuel Bowman, who served as one of the special guards over Major Andre and was a member of Lodge No. 61, Wilkes-Barre, Pa., was born at Lexington, Mass., December 2, 1753.

William II, King of the Netherlands, was born at The Hague, December 6, 1792, and became a Mason in 1817.

James Whitcomb, 8th Governor of Indiana (1843-49) and later U. S. Senator from that state, was in 1825 elected Grand Orator of the Grand Lodge of Indiana. He was born near Windsor, Vt., December 1, 1795.

Gen. Joseph Lane, who served in the Mexican War and in 1860 was a candidate for the U. S. Vice-Presidency, was born in Buncombe County, N. C., December 14, 1801, and was a member of Center Lodge No. 23, Indianapolis, Ind.

Israel Smith, U. S. Senator from Vermont (1803-07) and later Governor of that state, was a member of Center Lodge No. 6, Rutland, Vt. His death occurred at that place, December 2, 1810.

Edward Augustus, Duke of Kent, father of Queen Victoria, was elected Grand Master of the Antients, December 1, 1813. This Grand Lodge was established in 1753 and, uniting with the Grand Lodge of the Moderns in 1813, formed the present United Grand Lodge of England.

Maj. Gen. John W. Geary, who served two states as Governor—Kansas and Pennsylvania—was born in Westmoreland County, Pa., December 30, 1819. He was charter member and first secretary of California Lodge No. 1 in San Francisco.

Stephen Girard, who endowed and established Girard College at Philadelphia, was a member of Union Blue Lodge No. 8, Charleston, S. C. His death occurred at Philadelphia, December 26, 1831.

Joel R. Poinsett, Secretary of War under President Van Buren, and in 1821-24 grand high priest, R. A. M., of South Carolina, died near Staterburg, S. C., December 12, 1851.

Maj. Gen. George B. McClellan, who served in both the Mexican and Civil Wars, and was Governor of New Jersey (1877-81), was made a Mason in Williamette Lodge No. 2, Portland, Ore., December 9, 1853.

Rudyard Kipling, a member of Lodge "Hope and Perseverance" No. 782, Lahore, Punjab, India, was born at Bombay, December 30, 1865.

Earl Douglas Haig, British Field Marshal, was initiated in Elgin Lodge No. 91, Leven, Scotland, December 27, 1881. On December 1, 1925, he was installed as master of this lodge.

Rev. Frank Crane, noted journalist and author, affiliated with Home Lodge No. 508, Chicago, Ill., December 16, 1898, becoming in that year Grand Chaplain of the Grand Lodge of Illinois.

Hyman W. Witcover, past secretary general of the Mother Supreme Council, was exalted in Georgia Chapter No. 3, R. A. M., at Savannah, December 8, 1900.

Maj. Gen. Leonard Wood, Governor General of the Philippine Islands, received the 32nd degree at Brooklyn, N. Y., December 9, 1917.

Samuel Gompers, president of the American Federation of Labor, and a member of the Scottish Rite at Washington, D. C., died at San Antonio, Texas, December 13, 1924.

Ahmet Muhtar, Turkish Ambassador to the United States (1927-34) and an active member of the Supreme Council of Turkey, became a member of Almas Shrine Temple, Washington, D. C., December 11, 1931.

LIVING BRETHREN

Frank B. Kellogg, Secretary of State in the Coolidge Cabinet, and a member of Rochester (Minn.) Lodge No. 21, was born at Potsdam, N. Y., December 22, 1856.

Jan Sibelius, noted composer, and a member of Suomi Lodge No. 1, Helsingfors, Finland, was born at Tavastehus, Finland, December 8, 1865.

Benjamin B. Moeur, M. D., Governor of Arizona, was born at Decherd, Tenn., December 22, 1869, and is a member of the Scottish Rite at Tucson. Earl C. Mills, 33°, past imperial potentate of the Mystic Shrine, was born at Newton, Iowa, December 28, 1870.

Julius L. Meier, former Governor of Oregon, and a member of the Scottish Rite at Portland, was born in that city, December 31, 1874.

David A. Reed, former U. S. Senator from Pennsylvania, and a member of Fellowship Lodge No. 679, of Pittsburgh, was born in that city, December 21, 1880.

Fiorello H. La Guardia, Mayor of New York City, and a member of Garibaldi Lodge No. 542, was born in that city, December 11, 1882.

Gen. John J. Pershing, 33°, was initiated in Lincoln (Neb.) Lodge No. 19, December 11, 1888, being passed and raised on December 22, of that year. On December 3, 1894, he was knighted in Mt. Moriah Commandery No. 4, Lincoln, Neb.

The Duke of Kent, provincial grand master for Wiltshire, was born at London, December 20, 1902. On December 4, 1931, he became master of Navy Lodge No. 2612, London, succeeding his brother, the Duke of York.

Fred M. Nye, 33°, Past Grand Master of Utah, became a charter member of Unity Lodge No. 18, Ogden, Utah, December 7, 1911.

James J. Davis, 33°, U. S. Senator from Pennsylvania and former Secretary of Labor under three Presidents, became a member of Albert Pike Consistory, Washington, D. C., December 15.

Gus A. Brandt, 33°, Past Grand Master of Texas, affiliated with the Scottish Rite at Houston, December 30, 1925.

Frank C. Jones, 33°, Past Grand Master of Texas and Past Imperial Potentate of the Mystic Shrine, became a charter member of Houston Consistory, December 30, 1925.

Col. Charles A. Lindbergh was raised in Keystone Lodge No. 243, St. Louis, Mo., December 15, 1926.

H. Clarence Baldrige, former Governor of Idaho and a member of the Scottish Rite at Boise, became a member of El Korah Shrine Temple in that city, December 9, 1929.

LOU B. WINSOR

Lou B. Winsor passed away at his home in Grand Rapids, Mich., November 8, 1936, at the age of seventy-eight. A member of the Masonic fraternity for over fifty years, at the time of his death he was the oldest Past Grand Master of the Grand Lodge, F.&A.M., of that state. He had been secretary of that body since 1903, and for some time an active member and deputy in Michigan for the Supreme Council of the Scottish Rite, Northern Jurisdiction.

Interested in other branches of the Masonic fraternity and its concordant

bodies, Mr. Winsor was Past Grand High Priest of the Royal Arch Chapter of Michigan, Grand Patron of the Grand Chapter, Order of the Eastern Star, in Michigan in 1918, and Imperial Potentate of the Mystic Shrine in North America in 1900.

Masonic funeral services were held at the Masonic Temple in Grand Rapids on the afternoon of November 11.

He will be succeeded as deputy by George E. Bushnell.

A CHARITABLE MERCHANT

Julius Garfinckel, one of the leading merchants of the National Capital, passed away unexpectedly, November 6, 1936, at the age of sixty-two.

Outstanding in his work in civic and philanthropic activities and leaving an estate, the net value of which is approximately \$2,500,000, he willed the bulk of it to charity and to his employees who had served nine or more years. The major portion of the estate was so left as to make it possible that the earnings from it would continuously aid the needy and aged of Washington, D. C., where he had resided for over forty years.

Bro. Garfinckel was a member of the All Souls' Unitarian Church and of the Scottish Rite Bodies in Washington, D. C.

SERVICES FOR

GENERAL MONTGOMERY

Memorial services were held in the afternoon of November 8, 1936, in St. Paul's Chapel, Trinity Parish, New York City, for Brigadier General Richard Montgomery of the Continental Army, who was killed at the Battle of Quebec, December 31, 1775.

A member of the Masonic fraternity, the services for General Montgomery were under the joint auspices of two Lodges which bear his name, Montgomery Lodge No. 68, F.&A.M., New York City, and Montgomery Lodge No. 10, F.&A.M., of Philadelphia. Each Lodge placed a wreath at his tomb, which is behind the church altar.

As a part of the services the Rev. Dr. Joseph P. McComas, vicar of St. Paul's, outlined the history of Freemasonry.

Born in Swords County, Dublin, Ireland, General Montgomery was educated in St. Andrews and Trinity College, Dublin. At the age of eighteen, he entered the British Army as an ensign in the 17th Infantry, which was ordered to America, where it took part in the siege of Louisbourg. In this siege Montgomery evinced unusual military talents, and after a few years was promoted to the rank of a captain. Serving in the expeditions against Martinique and Havana with great courage and kindly

administrations to his soldiers, he returned to England. During his sojourn there, he became annoyed because his claims for promotion were ignored, and gave up his commission. He took up residence in New York in 1773, and soon afterward he married Janet, the eldest daughter of Robert R. Livingston, a signer of the Declaration of Independence. In the dispute between England and her colonies, Montgomery took an active interest. In April, 1775, he was elected to represent Dutchess County in the first New York provincial convention, and in June of that year he was appointed as one of eight brigadier generals by the Continental Congress. A few months later he was second officer in command in the expedition against Quebec, with which his name is inseparably connected. He was killed by a cannon ball while advancing with his two aides-de-camp in a storm attack on Quebec.

Popular among the British soldiers whom he was attacking and with some of whom he had earlier served at the siege by General Wolfe, it is said that his death was regretted almost as much by them as by the soldiers he led and his many other Colonial friends.

His remains were buried by the English with honors of war. They were removed from Quebec by a resolution of the New York legislature and deposited in St. Paul's Church, July 8, 1818, with dignified solemnity. His tomb bears this inscription: "This monument was erected by order of Congress, 25th of January, 1776, to transmit to posterity a Grateful Remembrance of the Patriotism, Conduct, Enterprize, and Perseverance of Major General Richard Montgomery, who after a series of successes, amidst the most discouraging difficulties, fell in the attack on Quebec, 31st of December, 1775 aged 38 years."

The road over which he led his troops is thus inscribed: "Here Major General Montgomery fell, December 31, 1775."

CANADIAN GIVES

RARE COLLECTION

TO R.A.M. CHAPTER

Hiram Chapter No. 2, Royal Arch Masons of Hamilton, Canada, was recently presented with the largest collection of Chapter (or Mark) pennies in that dominion of the British Empire. The donation, which numbers 2,400 pieces, now on display in three large showcases in the Chapter room of the Masonic Temple in Hamilton, is the gift of S. R. Gibson, Right Excellent Companion and Past Principal of Hiram Chapter No. 2. All Chapters of Canada (except two which are using the ordinary penny) are represented

in the collection. There is also in the collection a vast number of pennies of different sizes and shapes which are in use in the Royal Arch Chapters of the United States, early every state in the Union is represented in the collection, but not all of the Chapters in each state.

Called "the father of the Chapter (or Mark) penny in Canada," Mr. Gibson, who is eighty-four years old, is given credit for having designed a large number of the pennies now in use by the Chapters of Canada.

Hiram Chapter No. 2 was probably the only Chapter in Canada that as early as 1901 used the Mark penny (a coin bearing the Lodge's name and designs of peculiar Masonic significance).

Mr. Gibson said that when he draws the designs for a Chapter, he tries to hit upon an appropriate character. Thus, for Prince Rupert Chapter, Winnipeg, he shows the Cavalier leader on horseback; for Algonquin Chapter, Soult Ste. Marie, he shows the head of an Indian. All Chapter (or Mark) pennies bear the keystone on the face, while on the reverse is a design peculiar to the particular Chapter. Practically every penny in Canada bears the following inscription chosen by Mr. Gibson: "They received every man a penny."

Although the 2,400 pennies presented to Hiram Chapter No. 2 of Hamilton, Canada, is the largest collection of Mark tokens in that country, Mr. Gibson disposed of a collection of 3,200 to Mr. Edward A. King, collector for Mr. Albert M. Hanauer, Pittsburgh, Pa. The Hanauer collection of Mark tokens now reposes under glass on some twelve tables in the House of the Temple of the Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Washington, D. C. This collection, the largest in the world, was presented to the Supreme Council some time ago.

After disposing of his collection of Mark pennies to Mr. King, Mr. Gibson said he could not refrain from his habits of many years; hence, the collection presented to his Chapter at Hamilton.

Commenting on this great contribution to Mark Masonry, Mr. King made this notation in his handbook upon Mark tokens of Royal Arch Masonry:

"No history of Chapter pennies would be complete without reference to Excellent Companion D. R. Gibson, father of Chapter pennies in Canada. More than twenty-five years ago, Mr. Gibson became interested in Mark (or Chapter) pennies, after viewing the collection of the late B. P. Wright, Buffalo. The minutes of Hiram Chapter No. 2, of which Mr. Gibson is Scribe E. contain, in 1901, a vote of thanks to Dr. Wright for his courtesy."

Mr. King is both a Templar and a Scottish Rite Mason, with an extended acquaintance with the leading members of the Masonic Fraternity in the United States, Canada, Mexico, and in some parts of Scotland and England.

PRESIDENT'S BODYGUARD

Gus (August Adolph) Gennerich, age fifty-five and the bodyguard to Franklin D. Roosevelt while he was Governor of New York and as President of the United States, died suddenly in the Tabaris Cafe, Buenos Aires, during an early-morning hour of December 1, 1936.

Brief funeral services were held on board the *U. S. S. Indianapolis*, the President's cruiser, and it is stated further services will be held after Mr. Gennerich's body is brought to this country, perhaps at the White House, where he was loved by the staff and the newspapermen. His burial will take place in New York State.

Gennerich was a member of Architect Lodge No. 519, F.&A.M., New York City; a member of the Scottish Rite Bodies of Washington, D. C., and of Almas Shrine Temple of that city.

Nearly four years ago, he proposed the name of Elliott Roosevelt, second son of Franklin D. Roosevelt in Architect Lodge. Elliott became a Master Mason soon afterward, and his father, then president-elect, was present at the ceremonies.

GRAND LODGE TREASURER OF INDIANA DEAD

Frank E. Gavin, 33°, past grand master of the Grand Lodge, F.&A.M., of Indiana and grand treasurer of that body, passed away at his home in Indianapolis, November 1, 1936.

Born February 20, 1854, and graduated from Harvard University in the class of 1873, Mr. Gavin began the practice of law on June 4 of 1875. That year he became a Mason in Greensburg Lodge No. 36. Nineteen years later he was elected Grand Master of the Grand Lodge of Indiana.

Having moved to Indianapolis at the conclusion of a four-year term, in 1896, as Appellate Court Judge, Mr. Gavin demitted from his Mother Lodge in 1898 to Ancient Landmarks Lodge No. 319 of that city. Since 1907, he was associated with his two sons in the practice of his profession. The following year he was appointed Grand Treasurer of the Grand Lodge, which position he held until his death.

He had been a Mason for over sixty-one years, a Scottish Rite Mason for fifty years, an Honorary Member of the Supreme Council for the Northern Jurisdiction for thirty-six years, and a Templar Mason for many years.

OLD-TIME ESTIMATE

OF MASONRY

"In the 'Farmers' Almanack' for 1823, published at Andover, Mass., the following was printed under the heading, 'Character of a Freemason':

"The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of the punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine, except those which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is not certain that he can discharge, because he is honest upon principle."

ENGLISH RITUAL SOCIETY

An English Masonic ritual society has been organized in Southern California for the purpose of exemplifying the "Emulation" Ritual, used in most English Lodges. Invitations to join the society have been extended to brethren in Los Angeles and Hollywood who were raised in English lodges, Canadian lodges, or lodges obedient to the United Grand Lodge of the mother country.

The "Emulation" Ritual has been exemplified several times in the vicinity of Los Angeles by teams from the English naval vessels, notably at Long Beach and San Pedro.

The ritual society has also worked the 3rd Degree, as presented in England, at several lodges near Los Angeles. The purpose in enlarging its membership is to extend its present services of exemplifying the "Emulation" Ritual.

BAN AGAINST GAMBLING

Among the resolutions passed at the 87th Communication of the Grand Lodge, F.&A.M., of California, held at San Francisco in October, 1936, was one on gambling.

The resolution strengthened the existing regulation against gambling and provided, in part, as follows:

"No Lodge or individual Mason shall directly or indirectly give or at-

tempt to give the aid or countenance of Masonry to any raffle, lottery or other gambling enterprise forbidden by law. Nor shall any Mason participate in the conduct or promotion of any such raffle, lottery or other gambling enterprise conducted in the name of, or directly or indirectly for the pecuniary benefit of any Lodge or of any organization a prerequisite of membership wherein is that the person be a Master Mason. No Lodge shall accept any of the proceeds or profits of any raffle, lottery or other gambling enterprise."

The penalty for violation of this regulation is suspension from all rights and privileges of Masonry, after due investigation and hearing.

VETERAN

James McCullough, Jr., of Kittanning, Pa., now in the ninety-fifth year of his age, became a Scottish Rite Mason at Pittsburgh in 1871. In point of membership, he is believed to be the oldest Scottish Rite Mason in the Northern Jurisdiction.

McCullough was present at the Reunion of Gourgas Lodge of Perfection, Pittsburgh, Pa., on November 19, 1936, and in December, 1935, attended the meetings of the Grand Lodge and the Grand Chapter in Philadelphia.

P. O. CORNERSTONE

LAI'D MASONICALLY

Hoisington (Kans.) Lodge No. 331, A.F.&A.M., acting for the Grand Lodge of that state, laid the cornerstone for the new \$60,000 post office of that city on November 11, 1936. Otto R. Souders of Wichita, past grand master of the Grand Lodge of Kansas, officiated in the place of Grand Master Judge James H. Wendorff, of Leavenworth.

Following the ceremonies, Mr. Souders delivered an address, in which he emphasized the loyalty of Masons to the Government and their devotion to the advancement of the brotherhood of mankind.

SOME TEMPLAR HISTORY

"The History of the Knight Templars extends from the Institution of the Order in 1118, under the Mastership of Hugo de Payens, down to the period of their persecution by Pope Clement V. in 1309, and the subsequent martyrdom of Jacques de Molay, when the persecution instituted against the unfortunate Knights was general throughout Europe, and everywhere, except in Scotland, the Temple lands were confiscated and the brethren brought to trial and condemned. The Scottish line of descent is claimed to be the only authentic branch of the Order in existence, commencing with Walter de Clifton, Grand Preceptor of

Scotland, in the year 1309. Previous to that period the Templars had possessed lands in Scotland, and engaged the special protection and favors of her Kings, and it is affirmed that the Templars joined the standard of King Robert the Bruce and fought in his cause until the issue of the Battle of Bannockburn. The fatal issue of the Battle of Culloden extinguished the hope of this brilliant revival of the Order in Scotland, for the majority of the Templars, along with Prince Charles, went into exile, and those who remained in this country could not, for fear of persecution, continue openly to practice the ceremonies of an Order so inseparably connected with the ruined Jacobite cause. It is to this period that we must look for the real fraternization of the Scottish Templars with the Masonic Body, under shelter of whose privilege they assembled their scattered fragments. The Order is now, as in its very earliest days, a poor, but yet pure body of Knighthood, which has undergone a hard struggle, not only for its temporal possessions, which have vanished long ago, but even for existence. Their services to King Robert the Bruce, and the unflinching courage with which they clung to the broken fortunes of the Stuarts, exhibit a spectacle of heroism worthy of a more chivalrous age. More than seven centuries have rolled since the ruddy cross of the Templars first waved on the plains of Palestine; let us hope that after the lapse of seven centuries more the name and character of the Order may be found firmly established in the free soil of Scotland. The degrees conferred are Knight Templar and Knight of Malta (including the Mediterranean Pass.) All candidates must be Royal Freemasons.

SOUR NOTE IN

MASONIC TOLERANCE

It remained for Brother Joseph E. Morecombe, editor of the *Masonic World* of San Francisco, to bring again prominently into the foreground a fact that most well-informed Masons have known for a long time, that the Grand Lodge of Utah has placed a positive ban against any Mormon entering into Masonry in that state. It is the only instance of which we are aware in which any American Grand Lodge has discriminated against any man or group of men on account of religious belief or affiliation. Brother Morecombe openly places responsibility for this anomaly in Mason jurisprudence on the shoulders of Grand Secretary Goodwin of Utah, a clergyman.

It is altogether probable that the Masons of Utah, living in more or less intimate association with the Mormons in that, their stronghold, state, should

know more of the desirability or undesirability of members of the Church of Latter Day Saints as candidates seeking admission into the craft than do we who live at greater distance. We are aware that at least one of the original practices of the followers of Brigham Young was obnoxious to the American sense of right, but polygamy was stamped out long ago by federal enactment.

Masonry stands for complete religious liberty. Intolerance in that direction is not in the dictionary of the fraternity. The action of the Grand Lodge of Utah is, therefore, a sour note in the harmony of Masonic usage, contrary to the fundamentals of craft tradition and spirit. Utah is a sovereign jurisdiction and can do as it pleases, but our opinion is that if it wishes to keep Mormons from joining our fraternity the way to do it would be to bar them individually as their applications come in and not place the institution in the position of officially making religious discriminations.—*Masonic Chronicler*.

IDEALISM NEEDED

Without spiritual idealism, without moral leadership, without practical fraternity, democracy fails. The land of Washington and Lincoln is our Holy Land, and we dare not let it be overrun by ruthless selfishness and greed, by narrow fanaticism and blind stupidity. To beat back the Saracen, to rescue America from materialism, lawlessness, and irreligion, to recover the old tradition of simple faith and faithful service to a land dedicated to liberty, fraternity, and God, making it an instrument in His hand for the redemption of civilization from the suicide of war—here is a crusade worthy of the finest chivalry of Christian citizenship.

JOSEPH FORT NEWTON.

LAST RESTING-PLACE OF TWO SEAFARING MASONS

In an old churchyard at Wellington, New Zealand, a monument of unusual design was unveiled April 27, 1874, with full Masonic honors. This monument, as unique and spiritual in conception as it is fine in workmanship, stands near the chapel, which is no longer used. It marks the graves of two lifelong, seafaring friends and Masons who agreed that the survivor would erect over the remains of the deceased a Masonic memorial. These brothers of the order were Captain Edwin Stafford and Henry Tucker, masters of the sailing marque *Camille*.

The survivor, Captain Stafford, true to his promise, erected the monument which stands out among other magnificent memorials which identify the

graves of many old residents of Wellington who passed away since the late seventies. It consists of an impressive headstone, in front of which is a tessellated pavement of striking symmetry and dignity supporting the "Perfect Ashlar," and two stately pillars of stone which appear to be over twelve feet high—one Ionic and the other Doric. The former bears the celestial globe, and the latter the terrestrial globe.

The entire monument, including the curbing in which is set an iron fence enclosing the beautiful work of art, was cut out of stone brought from Ravensfield, New South Wales, for the purpose.

The several parts of the monument bear Masonic symbols and Biblical inscriptions peculiar to the teachings of Masonry.

Records on the headstone reveal that the remains of Captain Stafford were interred in July, 1883, in a grave beside those of Captain Tucker.

But a second Masonic ceremony was destined to be performed in connection with this ideally conceived memorial. The second ceremony in its conception and execution embodies a beautiful principle of Freemasonry no less characteristic in its ideality than the first.

About 1920, a large limb of a tree crashed across the monument, breaking the Doric columns into four or five pieces. The broken columns lay thus in ruins for nearly fifteen years, when the Lodges of Wellington and vicinity defrayed the cost of restoring them.

The second ceremony, to celebrate the restoration of the memorial, took place at the old churchyard, Sidney Street Cemetery, on December 15, 1934, with many participating, including Grand Master Col. J. J. Esson and other Grand officers.

The work of restoration was sponsored by H. J. S. Rickard, Master of New Zealand Pacific Lodge No. 2, of which Captain Tucker was a member when the Lodge was No. 517, under the English Constitution.

A full description and pictures of the memorial and the exercises may be found in the issue of the *New Zealand Craftsman* for January 1, 1936.

BEWARE OF IMPOSTERS

A recent epidemic of frauds by persons claiming to be Masons has been broken up in part by two arrests and the escape, and fleeing to parts unknown, of another offender.

There was one Robert Dillworth, thirty-nine, who was arrested and convicted in Monticello upon complaint of two men who had paid \$75 and \$35 respectively upon his representations that he could arrange to have them in-

ducted into Freemasonry. Arraigned before the magistrate, Dillworth insisted on the validity of his claims, and begged opportunity to make restitution, but when refused he claimed that the two men still owed a balance on their initiation fees.

Then up in Farmington, Connecticut, Francis Gordert, aged thirty, of Detroit, was convicted and sentenced to three months in jail upon a moral charge, his arrest, however, resulting from the solicitation of funds from Masons which led to the uncovering of a long criminal record.

In Middleburg a man giving his name as Jordan solicited funds from the Master of Schoharie Valley Lodge, No. 491; Schoharie. He and his "wife" had been working in Maine, they said, until their job gave out. They were enroute to their former home at Columbus, Ohio. Between Maine and Schoharie their car had cost them \$50 for repairs. Their name, they said, was Jordan, Mrs. Jordan's father was a member of a Columbus, Ohio, Lodge and they sought funds to get them back to Ohio. An investigation was got under way, and no trace of Masonic connections could be found, but they fled during the night. Brethren should look out for them.—*The Masonic Outlook*.

SOME MASONIC MUSICIANS

Through the kindness of Brother William L. Boyden, Librarian of the Supreme Council, A.A.S.R. of the Southern Jurisdiction, Washington, D. C., we learn of some additional musicians to add to those mentioned in the June issue of the *Grand Lodge Bulletin*.

Oliver Holden (1765-1844), who composed the famous tune "Coronation," was variously a carpenter, minister and musician. He was a member of King Solomon's Lodge, Charlestown, Massachusetts, and was active therein for a period of ten years, serving one year as its Master. He kept a music store, and taught music for many years. He composed more than twenty hymns, and was the author of a number of musical works. When Washington visited Boston in 1789, he was greeted by a chorus of men who sang the "Ode to Columbia's Favourite Son," under the leadership of Holden.

The distinguished musical composer Henry Louis Reginald DeKoven (1859-1920) was made a Mason while at Oxford University, England. Of the twenty comic operas composed by him, the best known and the most popular was "Robin Hood." His services to music were varied. He was the composer of many songs, of which "O. Promise Me" had a long period of popularity. As a musical critic, and

as a writer on musical subjects, he also made a name for himself. In 1902 he organized the Washington Philharmonic Orchestra, and was for three years its conductor.

Henry Clay Barnabee (1833-1917) won fame for himself both as an actor and as a singer. His early life was devoted to industry, but in his later years he was able to devote his time to his two great loves, the drama and music. He is best remembered in the part of "The Sheriff of Nottingham" in Robin Hood, a part he sang and enacted more than 1900 times. He was a member of Columbian Lodge, St. Andrew's Chapter, DeMolay Commandery, and Massachusetts Consistory, all in Boston.

The bandmaster Patrick Gilmore (1829-1892) was the organizer and leader of the famous Gilmore's Band which made extensive tours throughout the country, and was everywhere received with enthusiasm. He had a great taste for the sensational in music, and was the originator of the "Monster band concerts" which had a great vogue following the Civil War. In the first of these monster festivals, he conducted a band of one thousand performers, plus a chorus of ten thousand voices. The height of this sensational and spectacular vogue was reached when the number of musicians and chorus was doubled, and the volume increased by a battery of cannon, church bells and anvils. During his later years this sensationalism was abandoned, and Gilmore has a recognized standing among the great band leaders of the country who brought good music to hundreds of towns and villages where such music had never before been heard. His personality was a great factor in his success. He was the composer of a number of band and dance pieces and songs which had a great popularity in their day. The military air "When Johnny Comes Marching Home" was written by him under the nom-de-plume of "Louis Lambert." He was a member of Essex Lodge, Salem, Massachusetts.

Lew Dockstader (1856-1924), black-faced minstrel and vaudeville artist, was one of the most popular comedians of his day. During his fifty years on the stage, he is said to have missed only one performance. His real name was George Alfred Clapp. He had an inexhaustible fund of drollery, and was a natural comedian. His song "Everybody Works but Father" and several others of his composition were the hits of the day. He was a Mason and a Shriner, but definite membership is not known.

Though not strictly speaking a musician, it seems appropriate to include here the name of Jonas Chickering (1798-1850), who founded and devel-

oped the earliest and largest of the piano manufacturing houses and won for himself the designation "father of American piano-forte making." He was a member of the Handel and Hayden Society (Boston), and served that society as trustee and as president (1843-1850). As a Mason, he was a member of St. Andrew's Lodge, St. Andrew's Chapter, and DeMolay Commandery, all in Boston.

FAR-FETCHED

The *Civiltà Cattolica*, a newspaper published in Rome, made the following comment recently concerning Rotary:

"The Rotary (Club) is of Masonic origin. In many countries the Rotary maintains the best relations with Masonry. In some places the facts demonstrate that the Rotary is hostile to the Catholic religion, and the ethics of the Rotary is nothing more than a disguise of laic and Masonic ethics."

The above matter was reprinted in *El Pais*, a Roman Catholic paper of Porrentruy, presumably for the purpose of having the Rotary included among the fraternal and other societies whose existence should be prohibited in Switzerland.

AN EXPLANATION

A non-Masonic writer in the *London Spectator* makes the following comment:

"We venture to say that if the Roman Church had not violently attacked the secret societies and placed them under its ban, Continental Masonry would have been now as innocent as English Masonry, and would, as in England, be working along with the Christian churches. . . . As long as the secret societies are left unpersecuted, they tend to spend their energies in ritualism and mysticism. When they are attacked, they very naturally hit back, and their secret organization gives them a great deal of power to do so."

Samuel Armstrong, of Elizabethtown, Pa., who recently celebrated his 100th birthday anniversary, was made a Mason, June 24, 1859, in Frankford Lodge No. 292, Philadelphia, Pa. He is believed to be not only the oldest Mason in point of years, but also in point of membership in the fraternity in Pennsylvania.

TEXAS "MASONIC CHARTER OAK" LAND PURCHASED

The purchase of "Masonic Charter Oak" land, consisting of six acres located in the town of Brazoria, Texas, was formally approved by the Grand Lodge of that state at its 100th Communication, which took place December 4, 1935. Authority to investigate the

authenticity of the Masonic legend concerning the tree and to purchase the land on which it is located was given by the Grand Lodge at its regular Communication in 1934.

The old tree under which the first formal Masonic gathering took place in Texas stands on a roadside and is said to be in a good state of preservation. The purchase price of the land was \$600.

ENGLAND'S NEW DEPUTY G. M.

Gen. Sir Francis Davies, new Deputy Grand Master of the United Grand Lodge of England, and Provincial Grand Master of the Provincial Grand Lodge of Worcestershire since 1919, was born July 3, 1864. He was initiated in United Lodge No. 1629 in 1903, and became its master in 1906. He is a member of Army and Navy Lodge No. 1971, several other Lodges, and the founder of two lodges of which he was the first Master.

Affiliated and past officer in other branches of Freemasonry, Gen. Sir Francis, in June, 1933, headed the Grand Lodge deputation which visited the Grand Lodge of Massachusetts, when it celebrated its bicentenary. He is the second Grand Master to be a general. The first was Gen. Sir John Doyle, who served from 1822 to 1824.

NEW MASTER

Canon Frederick Halsey, M.A., Provincial Grand Master for Hertfordshire, Eng., has been appointed Deputy Grand Master of Mark Masonry in England by the Duke of Connaught, the Grand Master.

Canon Halsey, who was Grand Chaplain of the United Grand Lodge of England in 1929, and the holder of other exalted posts in Masonic Grand Bodies of England, succeeds the late Lord Aldenham.

The new Deputy is the son of the late Sir Frederick Halsey and brother of Admiral Sir Lionel Halsey who is also a notable in the Masonic Fraternity of England.

Knighthood was conferred on Mr. George Harvey, who is Past Master of Kennington and Past Grand Deacon of the United Grand Lodge of England since 1928.

Quintin Paredes, former Speaker of the House of Representatives of the Philippines, who was recently made resident commissioner from the Philippines in the Congress of the United States, is a member of the Philippine bodies of the Scottish Rite of the Southern Jurisdiction, and is Knight Commander of the Court of Honour.

Companion of the Star of India has been conferred on Mr. G. T. Boag, District Grand Master for Madras, India, and on Lt. Col. C. de M. Wellborne, Inspector General of Police in Burma, and Past District Grand Officer.

Many years ago the first meeting of Masons in Kansas was held beneath a tree on a farm near Wathena. The tree was cut down recently and converted into a Masonic altar which was presented to Wathena Lodge No. 64, in a special ceremony participated in by the Grand Master of Kansas.

In Battle Creek, Mich., there is being erected a "stone history" tower by J. A. Brown, Mason, who has scoured the United States for stones from historic spots. When completed the tower, to be dedicated next year, will be a formidable structure.

A 300-year-old Bible, property of the M. W. Grand Lodge of Rhode Island, has at times rested on the Grand Lodge altars of New Hampshire, Michigan, Pennsylvania, Iowa, Nebraska, Nevada, North Dakota, Montana, and Wyoming.

The Grand Chapter of the Order of the Eastern Star met in Indianapolis the week of Sept. 24. This society has purchased the palatial Belmont residence in Washington for the sum of \$200,000, its original cost having been \$1,500,000.

Evil is the accentuation of division; good, whatever makes for unity with other lives and other beings.

Or, again and elsewhere:

Hate, anger, ambition explicitly deny human unity; lust and greed do the same indirectly and by implication—by insisting exclusively on particular individual experiences and, in the case of lust, using other people merely as a means of obtaining such experiences.

MEXICO

At the recent regular Session of the Supreme Council, Ancient and Accepted Scottish Rite, of Mexico, Genaro P. Garcia and Thomas E. Rames were re-elected Sovereign Grand Commander and Grand Secretary General, respectively. The following officers were also elected: Messrs. Louis J. Zalce as Lieutenant Grand Commander; Gayle A. Steele as Grand Treasurer General; Manuel Garfias Salinas

as Grand Minister of State, and Arthur J. Elian as Grand Almoner.

An occasion of much interest was the investiture of the rank and decoration of knight commander of the Court of Honour upon several brethren who were formerly elected to receive that honor. This is the only Supreme Council of the Ancient and Accepted Scottish Rite, other than the Supreme Council of the Southern Jurisdiction, U. S. A., to adopt the rank and decoration of the knight commander of the Court of Honour, which was established by General Pike over fifty years ago. A complement to the Supreme Council of the Southern Jurisdiction, it is believed that its adoption will prove beneficial to the Supreme Council of Mexico.

Scottish Rite Masonry is growing in Mexico, as indicated by the increase in both the membership and the number of Lodges of Perfection and Rose Croix Chapters. The increase in the latter has taken place in the southern part of Mexico since the last session of that supreme council.

CHARITABLE WORK OF ENGLAND'S GRAND LODGE IN 1936

During 1936, over £314,779 was collected by voluntary efforts of members of the Masonic Craft of England for the support and maintenance of the three Royal Masonic Institutions of that country for "Boys," "Girls," and "Old People." The greatest amount collected in any year during the past seven was over £401,072 in 1934. The least amount in any year in that period was over £213,627 in 1933.

The amount collected this year represents approximately £1 per member of the Fraternity obedient to the Grand Lodge of England. The total of over £314,779 is made up as follows: "Girls," over £180,276; "Boys," over £74,825; "Old People," over £59,676. If the grand total could be divided equitably in the necessary amounts it is stated that the total would be enough to maintain the three institutions for the year without drawing upon the earnings of investments.

SWITZERLAND

The question of determining whether Freemasonry and other fraternal societies would be permitted to continue functioning in Switzerland, for which a plebiscite was authorized, has been postponed from time to time.

In this connection the Council of State called for a complete list of all members of the Masonic Fraternity in Switzerland, their occupations, etc. This list was readily furnished, and

after making a careful study of the same, the Council came to the conclusion that such a representative group of high-class citizens could not reasonably be charged with engaging in any activity subversive to the State. The Fraternity itself, its aims and purposes, were closely investigated, and it was found that many of Masonry's principles, based upon democratic ideals, coincide exactly with those of the Swiss Republic—the oldest Republic in the world. These ideals have guided and actuated the Swiss people, who are a patriotic and liberty-loving race, since the inception of their country.

ANOTHER OLD MASON

Alonzo F. Brown, Pasadena, Calif., who became 100 years of age on August 31, 1936, was made a Mason in Laurel Lodge, Roseburg, Ore., in February, 1866. He is believed to be not only the oldest person living who was made a Mason on the Pacific Coast, but the oldest Mason in point of service on that coast.

Mr. Brown's first vote was cast for Gen. John C. Fremont, who was also a Mason.

Born in New Hampshire, he conducted a men's furnishings business four years in Boston, Mass., and five years at Saratoga Springs, N. Y. In 1859, he trekked on across the continent from Farm Ridge, Ill., in a cov-

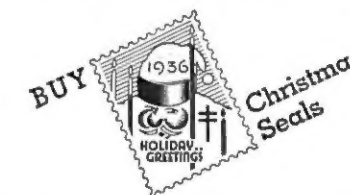
ered wagon, settling at Rosedale, Ore.

For the past seventy-six years he has been identified with the up-building of Oregon, Idaho, and Southern California.

Married when he was about fifty-one, he and Mrs. Brown expect to celebrate their 50th anniversary soon.



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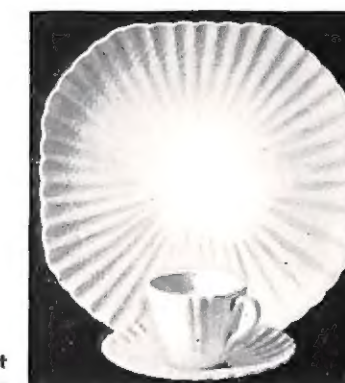
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"Who's the stranger, mother dear?
Look, he knows us. Ain't he queer?"
"Hush, my own; don't talk so wild;
He's your father, dearest child."
"He's my father? No such thing!
Father passed away last spring."
"Father didn't die, you dub!
Father joined a golfing club.
But they closed the club, so he
Has no place to go, you see—
No place left for him to roam—
That is why he's coming home.
Kiss him—he won't bite you, child—
All them golfing guys look wild."

MELTING POT STUFF

Overheard in the bureau of naturalization:

Where is Washington?

He's dead.

I mean the Capitol of the United States.

Oh! They loaned it all to Europe.

Do you promise to support the Constitution?

Who, me? How can I? I've a wife and six children to support.

HOLING OUT IN ONE

"Do you think this tunnel is perfectly safe?" she asked the conductor.

"Don't be afraid, Madam," was the genial reply. "Our company got you into this hole and we're bound to see you through."

Japan wants peace in Asia, but what piece?

ALWAYS HOPE

I hear you were cast upon a desert island without food. How did you live?

Oh, I happened to have an insurance policy in my pocket and I found in it provisions enough to enable me to last easily until I was rescued.

ODIFEROUS

Two men were arguing as to which smelled worse, a tramp or a goat. They agreed to leave it to the Judge.

"All right," said the Judge, "bring on your evidence."

The goat was led in and the Judge fainted.

The tramp was led in and the goat fainted.

It takes courage to push your luck, and intelligence to know when to stop.

Some experiences which appear to be disasters become, in retrospect, veritable life-savers.

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